

From the Editor of the Evangelist, Oberlin, June 21<sup>st</sup> 41.

Mr. Garrison:

Dear Sir—

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In your paper this received yesterday, I notice that you put me down in connection with the Editors of the N. Y. Observer, in reference to the late "National East". I do not want a place by the side of those editors, I must confess; and my being placed there by the Editor of the Liberator makes me doubtful more than any thing else, the correctness of the sentence you have quoted with disapprobation.

But let that pass. As you did not seem to apprehend my meaning, I thought I would send you a word of explanation by our friend Dr. E. D. Hudson. A national fast, in itself, I consider as an important thing, and a fast modeled in all respects upon the 5<sup>th</sup> chap<sup>r</sup> of Isaiah. Such an observance of this day, you will see, I recommended in the two numbers of the Evangelist preceding the 14<sup>th</sup> of May. Such a fast we had here, depend upon it the sermon of Prof. Dimmey was based upon that chapter. The day was a day of public confession of national sins. As stated in that same notice which you copied from, "it was a solemn day, a profitable day." I thought every one <sup>we</sup> have heard speak of it. Now, with the motives of the President in appointing that day, I conceive we have nothing to do, in the sense that it should make us despise the recommendation. Here I call from you

criticism, we differ. That seems to be the  
great reason with you for objecting to  
the absence of the day. Because the Pres-  
ident had no good intention, in recommend-  
ing a good thing you would not have it  
abserved stand but we suggest that if  
my friend Mr Garrison and all the mem-  
bers of the Mass A. S. Socy were slave  
holders de facto and should still pub-  
lish in the Liberator the same burning de-  
nunciations against slavery, it would  
be just as much my duty to heed them  
as it is now. I might say they were  
inconsistent, but not that they were  
publishing falsehoods. No never so it is  
with the President. He is a shameful hyp-  
ocrite in not "letting his servants go free".  
He was hypocritical in recommending the  
fast. No doubt of that. But the thing it-  
self was good, and I ought to receive  
it as such, and so ought this nation  
to confess its abominable national  
sin, and put them away, no matter  
what the motives of the President were.  
This is the "A. S. Society" of the Ed of the A. S.  
who speaks for himself alone and not for  
the place. As it was, and if so I am willing  
to be abandoned it. But at present, I do not  
see at all that because a good man  
recommends me to do a good thing that  
I should spurn it and him too. I don't  
condemn his motives, but only his recom-  
mend. If the devil should recommend the  
abolition of slavery and of men, I would  
join with him not in this matter but  
in the thing. As this wrong I did and do  
hope that Pres Tyler will appoint annual fasts.

Moncure I hope he will do it in the true spirit  
of fasting. "I fast this, the fast I have chosen" But  
~~whether~~ this is his intention or not, I still  
hope he will appoint them, and that the nation  
will absolve them as God directs. Let us  
confess and forsake the real sins of the nation  
that we may avert the judgments of God.  
You ask "what does the Evangelist mean by  
saying that Pius Dyer is a professor of religion?"  
Nothing except the announcement of the fact  
he stated. He is a professor of religion, and  
therefore ought to be a Xn. He is to be  
sure, "an apprentice a neighbor of the poor, a  
manly thief" as you have said. You ask if  
"it delights me to see such are like him  
in the Presidential chain" No, no. And my  
readers know very well that I protested  
against putting him there, (an Abolitionist)  
I that I have plainly rebuked them for  
it since he has come there. I protested  
with all my soul against it. You might  
have said more, but did not say plain  
things than I did. You did not do what  
object to it now more strenuously than  
myself. But, this shall not prevent my  
following a good recommendation of him, till  
I see that by so doing, I endorse his wicked  
deeds. And let me add that I have been  
sorry to see the cause pursued by the Liberator  
A. S. Standard, and Herald of Freedom, in ref-  
erence to this fact. They have in past weeks  
with the infidel papers in their opposition.  
So that just has been opposed at the day  
the ultra reformers (I mean ultra in a good  
sense) and by those opposed to all reformers.  
This I do not use as an objection to what  
you have said. For if it is true no matter  
who writes with you, but it is not true.  
At least so I now regard it.

In reference to my notice being "a bale recommendation from a union of Church and state," and in reference to the office of the Over being antichristian, and "cannot be filled without a renunciation of Xty," excuse me for differing entirely with you. I recommend no such union. <sup>as to</sup> the state, at least if it is united to the church. And being a believer in the rightfulness and of civil government, and the duty of establishing it, I cannot apart to <sup>your</sup> ~~the~~ latter position. But there is no room to argue it here. You will it probably avail "Quantum Sufficit."

Those are engaged in the Canada colonization to a large extent. Last year we sent just half as many as there are days in the year, and one every other day. Since navigation opened, this spring, we have sent 33. & we have seven more who came in this morning (two of them set by me while I write) and they report 13 left a little behind. They say, if the poor slaves in the factory could know the facilities they now have, there would not be one hidden left there in a year. They are told the abolitionists are their enemies. - that they want to catch them and sell them to Mobile. - that they have a large prison here where they shut them up and sell and ship them off. They came down afraid of an abolitionist. One man went without eating three days. And then met an abolitionist and ran away. And even after they set as free as here, their confidence is not complete. Though it is wonderfully improved. If you mention any of these facts, don't tell the town where they occur, as it will render them very less safe, and it is happened enough now. On our own account we have no objection